

M-298

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Tuesday April 17, 1962
Played on Thursday July 12, 1962

Helen Krabbe
Gail Morris
Hilda Gardiner
Don Harrison
Robert Schoenholt
Terry Owens

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QUESTION: (Rhoda Goulding) I would like to report on a task ~~which~~ which I had last week. It was in connection with the ability to see myself and also the realization (...??). The task was to go the window and to stand up straight and to look out, and then to turn around and walk back into the room. And, as I understood it, (...??) of walking on air. I was glad to have the task and I did it several times the first day. (...??) And several days thereafter, other things happened, outside circumstances, one of the children was ~~sick~~, and various other things occurred to take away the initial enthusiasm. But, they were of such a nature, these different things that happened, that I was really in a state where I had to question myself and (...??) And, all the time the task was there to come back to so that it was a good thing (...??) And I did not recall having in mind that I expected anything (...??) But I found myself at other times during the day wanting to straighten up. (...??)

ANSWER: Well, you know, one could expect something from a task.

Q: Yes, I did expect something but I did not know what.

A: No, I mean we do a task for a definite reason. The result of a task is to be that I am awake. And when that is reached, the task fulfills its duty and you fulfill your duty. When that is the result, it is right. There is no reason to perform any kind of a thing without waking up as a result, if it helps you to wake up. How often you ought to do it? You do it whenever you feel you can. That is, when you feel the need of it. When you have the need, you will do it right. When you do it

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perfunctorarily, you do not do it right. You have to know that by means of the task, you will be able to accomplish if you do it right. So, (in order to) find yourself in a condition where you really need something of this nature, then you are allowed to do the task. Otherwise you can not do it (either). A task must ^{not} be done simply because it happens to be a task. The task has to be connected with a need that you have and that you believe that ~~xx~~ a task can help you to fulfill that need. So, therefore, you look for that kind of result. If it is a description inly of yourself, to get into a different kind of state of being aware. How you will be in that state of being aware, you do not know; and you do not have to describe it, And you can not describe it as such a thing that you would wish for that kind of state. You wish for a state where you will be more collected; that you will actually be what you feel you ought to be. But that circumstances, ordinary life circumstances ~~prevent~~ you from being. And now the task becomes a means and fortunately, it happens to come in your mind. And then, when it is there, and you have a wish to do something about it, then you will do the task and you will do it correctly. And then, the result must produce something of the kind: I am more alive; I am more awake. I know now that a task can help me to bring about this kind of state which I really wish. That is, that I know that in ~~my~~ ordinary life, I am not what I ought to be and that I am incomplete. So, when you stand in front of the window, and you look out, and you straighten up, it is then as if you wish to receive something for yourself. And you wish to represent that for yourself by standing straight, as if you are

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ready to receive something which then will find your body in the right position. It is that kind of a posture. You see, that is why I say straighten up. There is not the burden of the world you carry. It is something that I feel I am almost at home and wish to serve. I pray for that. In that kind of an attitude that I then have towards something that might come towards me, provided I am willing to receive it, I change my condition. I change, as it were, the accent of my life towards something that is more real or more inside, more my own reality, more something that I would like permanently and on which I feel I could build something that I cannot build in my ordinary life. Comparing it to sand, if you wish, that it would be washed away by the next (.)? when circumstances effect one. I want to have something that remains with in me in all kind of conditions. And, for that reason, I say I wish to become conscious. Because when I am conscious, then there is a possibility that that permanency remains within me, with which then in other conditions of life, I will also face it, but this time in a different way. And it is the replacement of the accent of gravity from ordinary life circumstances on to something that is more my own and that really belongs to me and where I can live independantly of other people. All of that I realize when I stand in front of the window and I straighten up and I breathe. And I breathe now in order to extract from this breathing something that otherwise I do not receive. If I just breathe like this and I have a heavy burden to carry, I will be glad when I finally get to the end. This way I will wish to remain alive. And, in that state, when I can make that air more alive for me, I will extract from air more for my inner being. So. already

* when I stand in front of the widow and I straighten out, I already wake up. And then I do that task and it is then as if I am grateful to walk on that what has fed me. Then I walk on air. You see, the next ~~step~~ thing is that I walk on impressions. I do not walk on solid ground any more. I walk on air first as a stepping stone. Then I walk on impressions. It means that I am grateful for that which is now an impression which has been made conscious. When it is conscious in me, it becomes that kind of food that I wish for the inner development of myself. And with that then being grateful for that what has been food, I stand on that as foundation from which I start to live further. All of this is in the task. Do it again this week. But each time with more intensity, more realization of the purpose, more wishing to achieve that what you really ought to get out of it, and what can be gotten out of it. If I really make it a sincere Wish on my own, on my own part; but I have to have towards that this strong desire of wanting to wake up because only then can I digest what I then receive as impressions into that kind of a form that it becomes more useful to me. You understand?

Q: Yes.

A: Good. Then do it again for another week.

QUESTION: (Terry Owens) I have been trying to formulate this question but it is very hard. I do not know if I can make it clear. This week has been a week in which several things which I have been struggling with, in connection with trying to wake up, have become much more possible than they were the week before or any other time before. And it really has been quite different. And, as a result, I have a certain feeling which

is like being elated. Even though I still see where I am and how asleep I am practicall all of the time. The feeling is there any way. And I do not want to go in the direction of that feeling. I would like... I have some realization, a little, of what it is to have a life, what it means, and I would like to do something for that.

ANSWER: It is a form of energy, isn't it? One feels elated because it is like a new way of living. It is as if in life certain other things open up with another kind of possibility about which you never dreamt really. But that which you now can really approach if you know how. The only way to approach that is to try to remain conscious. As soon as you lose that, you know you are on the wrong road again. You are back in ordinary life. Of course, one can have in ordinary life also a superabundance of energy. But very often it is wasted in many unnecessary things that really do not count very much. Not that they are useless, but they are for a certain purpose which is ephemeral. Now I find myself with a real wish. Something that is alive as a result of a variety of different conditions in which I may have worked or maybe circumstances were fortunate that during that period I received a little more or that the conditions in general were appropriate for myself. And I am towards it now in a state of gratitude. I am happy it can happen. I am happy that there is something possible for me. And I realize that if I try to work, that certain thing can become for me a fact of an experience. I still have this wish. It does not mean that I am still awake. But I remember. And I have that energy. How to use this energy? I do a few difficult things. I will rely on my feeling not to leave. But, I know that as soon as I am ~~gone~~

confronted with something that is a little difficult, something that I have postponed, something that I know I ought to do, something that is a little disagreeable, something for which I now feel I have enough energy to lift a mountain. And I will go. I will dare. I will dare to put that feeling, that energy in contact with something that I know is going to be hard, or, at least it will cause some friction. Now, because of this contact, that I now make with the energy I have, the wish I have, I want to live. This is, after all, the whole purpose of trying to wake up. I want to have a different kind of life and a different taste of life. And I want to be animated because of that, so that then, as a result, I can do certain things which otherwise I could not do., although I do not do it for that purpose. I do it for the purpose of being awake, as having that as my birthright. Now with this feeling, and confronting a situation which is a little difficult, I now wake up. You see, the feeling becomes a motivating force. I have to introduce always the wish towards something that has to do with being awake. If I do not have that, then I flounder. But my aim must be there. It is sometimes an aim quite far away and, to some extent, vague because I do not know how to describe a state of being aware. But I know a little bit almost, you might say, like an inkling in what direction I want to go. And I take now that what I believe I can master with the feeling, the energy I have, with the wish I have which is a wish in ordinary life. I put myself in a condition which is a little extraordinary. And I say, "I will fight". I will hold on to that what I know is really in me. And I will overcome that what will oppose it. Something

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of wish

in me now sepearates from these two things. I am not identified with the feeling. Neither am I identified with that what I have to do. Something in me starts to direct it. I say I will be confronted with that. I am confronting myself with that. I have the enrgy, I have the wish. I see what I wish to do. I want to do it. For one purpose only: to see that I, that what now directs, can recieve from it a certain form of food for its own development. So, as soon as I start to relate these two possibilities with the third, the real development of the possibilitites that are within me, within one, then I have a purpose which is immediate. And it is on line with that what I wish to accomplish: the possibility of the development of myself in becoming conscious. So this is what I do. I realize that I am effected. I am (...?) I want to do something. I know it is necessary. It has to be used for a good purpose. It has to be used in connection with what I have nad in conformity with the qulaity of that what I have. It is a good kind of wish and it is a good kinf of feeling and a good kinf of energy. It is not as yet adapted enough to the possibility of giving me a holy life. You see, it is not of that kind of quality as yet. It has to be converted into a different finer quality. I do that by means of friction. The bringing in contact of this energy I have against something that opposes it, will create a form of energy which is useful for the growth of myself, which is, as it were, in between the two. You understnad?

Q: Yes. As you talk I think of two things that you have mentioned to me as obstacles, which I know are obstacles against my wish. Would those be in line with something difficult?

ANSWER: You can take what you can. You will not know. You will not know the strength of the enemy until you face it. And maybe sometimes with the best of intentions, you will eat off too big a piece, And you will, remaining aware of yourself, ^{quitw} remaining/aware of your limitations, you will see that at that time you will not fool yourself. You will be willing to admit that you failed. It is far better to admit that one fails, ~~t~~that I know I can not do this. And it maybe a little stupid. Maybe it is a little bit assuming too much. Maybe it is the hope that has taken the place of the actuality of knowing what I can do. But if my wish is strong enough, it can stand a little bit of that. And then you will aim for a little bit less. Until you find the balance, and then you say, "Now I know." It matches. This can now be opposed to the energy I have. And it will equalize each other because the third will be there to see that it is done properly. It is very often as if one talks to oneself, you know, as of one considers and you see yourself, as it were on a battle field. It is like the Bhagavad-Gita with Arjuna and there are armies, constantly. Armies constantly fighting for a place; wanting to win and the other wanting to be conquered, or to conquer themselves. In any event, they have a conflict. And it is this conflict that becomes important because it is for the purpose of becoming conscious. And therefore the conflict is justified. If I want to do it for that purpose, it is not useless. So, you try. Whatever you select, it does not matter. In a state of this kind one can do many many things.

QUESTION: (Theresa Crager) Last week ~~that~~ you said that I should continue with me task and to see all the horrible days. And each day I thought of (...?) realized how little I can do. Many things; never before did I full realize, (...?) Befpre, I was under the impressions that I could be. And that if I really wanted to and really tried hard, that I could do much more. But it is not true.

ANSWER: It is a good thing to find out. One has to find ones measure. And, of course, it is not found by a mental process. You have to put whatever you think you know, you have to put it to work. With that, you know as far as the results are concerned, you can then judge. And, of course, one comes to the conclusion that the mind ~~fools~~ you and that you think that much more is possible or that you believe in yourself, or even if you have something in your heart that makes you almost, by intuition, realize that you ought to be able, and then when you actually do it, one knows. Now, (in this knowing, there is really the foundation for work. You see, it is not a question of the accomplishment. The fact that I can not do very much will always remain with me. As long as I do something. I have to change my attitude into one of positivity instead of remaining either negative or neutral. If I were extremely negative, with the same kind of force as my negativity, I also could be saved. It is not in the accomplishment of that what I can do but it is the realization of what I am. And the realization what I am means I am (...?) towards something. ~~xxxxxx~~ Where I am, that U never will know because it is impossible for me to describe it. For the progress of a road towards consciousness, I can not use the measures of

ordinary life. And all I can say to myself is that I am as intensely wishing to wake up as I can at this moment. When that desire is in myself one hundred percent, it does not matter if I am two or three percent on ~~the~~ the road. All of us are on the road if we work. And it is in that way that we are equal. And the comparison with that what you believe yourself capable of or that what you see and assume other people to be capable of, all of that really has no particular value. Only at any one time I wish to work, I do as much as I can then. And then, whatever the result, I can not even judge about the value of that result than only as a result of that what I have tried to do. And I find out that I cannot do what I originally planned to do, then I know that my measure is a little lower. The next time maybe, I start a little lower. Maybe then I realize ^{perhaps} that I could have achieved that I could achieve. But when I can not achieve the aim, the important part for me is to see that I must continue to work. And that the description of the aim that I set for myself, is not the kind of description that belongs to a different kind of life. Everything that we have in ordinary life will completely drop away as far as the possibility of living on a different plane. Living on a different plane, we don't know, than only at certain moments, and certain insight and certain flashes which happen to come. And they are too short to be able to describe them. Afterwards, try to remember them. In my memory I try then to describe what it was that I experienced. And the closest I can get to that kind of description is: in that moment, I was one. So I strive now towards trying to become one. This I can do regardless of the place where I am on the road. You see? It does not matter;

one rung, the next rung, the next rung. I will not know be-
~~me~~ cause I cannot see the perspective of myself until I have
reached a certain height from which I can actually see myself
struggle. It is at that point that I start to determine for
myself the value of the results that I receive, but not until
then. And, for the time being, I will have to be satisfied
with working almost as if it is in the dark. And each time
that I make an attempt it is like a ray of light on that
darkness. So free yourself as much as you can from whatever
you think you can do. Only be. Try to make the effort to
wake up. Try to see yourself impartially. Try to remember
yourself in that way; as if in whatever you do, mostly phy-
sical, you become aware of the existence of somebody which
is you, doing certain things in a certain way, but impartially
looking at it. Not liking or disliking, not looking for
results, but simply accepting it as a fact of some one working
and you seeing this person, whatever it is, this creature
maybe, work. We very often forget that it is very necessary
to emphasize the observer. It is important that the observer
becomes real for us; real, by means of what what is being ob-
served. I must start some where. I have to start with myself.
I am familiar with that. And therefore, when I say I try to
become objective towards myself, ~~this~~ the first step is to
accept myself as I am. And I am willing to accept that because
I am ^{really} not responsible for what I am than only because of certain
education and things that I have gone through have made me
what I am at the present time. And I now will accept that kind
of condition and then when I accept it, I become responsible.
But this responsibility is not any more in that what is being

observed. The responsibility is now in the observer. Only there responsibility rests. All the rest, I can say quite theoretically, it is mechanical. I will accept the condition in which it is, as a result of a variety of other kind of conditions of my life. That I now take. Now I wish to see this. In wishing to see it, something in me becomes separate from that what is. And what now becomes separate takes on a responsibility for seeing that what is, impartially. And then I work. And I keep on trying to introduce that element of wanting to be free from that what is now bound by seeing its bondage. So what will we do this week?

Q: Try to observe myself.

A: Yes, but in a few instances you can make a very special effort. Relate it three times a day to something you know you are going to do: the baby maybe, going out in the car, preparing ~~food~~ for a little while, while you prepare food. Three times. At that time, you will make a very special effort to be awake to and to ~~really~~ do, even if you have to do the things slowly, to try to remember yourself and see yourself do this. And try then to be impartial towards what you do. And, at the same time, to do it at the moment. That is, become aware of that what happens at that moment as if then this observer, this beginning of "I", starts to function and you charge it. Someone in you charges that what observes with the responsibility of observing. It is a different way of looking at it. Alright?

QUESTION: (Richard Wachtel) I have had a task now for six weeks of using surplus energy to wake up. I said last week that it did

not occur to me to do it as often as it did before and there was absolutely nothing that I could do to do it more often or more intensely. Early in the week I came to the conclusion that I should not do this any longer as a task, even though I did it because it was a task. But I feel, but I am not sure, that I should continue to do it when it occurs to me but that it should not be a task.

ANSWER: Why shouldn't it be as task if it helps you?

Q: I think it should be a task that I say I should do,

A: No, that is not a task.

Q: That is what I mean: that I do not think it should be a task.

A: Now if you do it you can put a little water in the wine. You will start to interpret it. You also will stop it at a certain time when it is a little inconvenient and no one will know. The advantage of as task in a general way in a group, is that some one else knows about it and, at the proper time, you have to report on it.

Q: Yes, but I can honestly say that is not why I did it.

A: Yes, that may be. Of course a task is only a means. Only I would like to make the task so that everybody can share, including myself. And then you will not so easily get away with it. You have to put yourself under discipline. You may find yourself with energy, which is alright. And very often it either runs on the gutter or you use it for some purpose which is not much value, and may be a great deal of value in ordinary life, that may be. But we are talking about something for which I could use and want to use energy in order to achieve something that I do not get in ordinary life. For that reason, a

the task is a serious one. And we talked about that once, you remember, how to look at it. What do I really want to do? And on that, if I am clear, I can do a task or I do not need one. It is the clarity first that is necessary. Why do I wish to wake up? It is an important question. But you see, you must not do it simply because it is either a task or it seems (...?) That is, it is not only interesting but something that you ought to do. Why? Why do you want? Why do you? Ask yourself. Why am I interested in ideas? What is it in my life that I really want from the ideas? It is not something that I study by itself. Unless the ideas can be applied, they have absolutely no value. If I read about them and I like them and try to understand a little bit about the Ray of Creation and a variety of other little diagrams, and so forth, I enjoy them. But they are mathematics. And I can go a long way in enjoying them but it will change my life. I have to have something in mind, by being interested in ideas, that it could be helpful in my life. Now, why do I wish something to help me in my life? It is because in my life I realize that I am now what I should be. And therefore, the reason for a task is, first, the realization that I am not what I should be. In the second place, that I believe that the task can help me to uncover that what I ought to become. And, in the third place, it is necessary to have a kind of picture, an aim of what it would be what I could become if I work. Now, why would I want to work? In order to accomplish something that I am not now. And why do I want to give up that what I am now? Because there must be in me a distance of what I am. It comes down to that. I can not continue to like myself or be a little smug or to think it is

not so bad after all. And this is what you have to think about. Why? Why do I wish? What is it that I find in myself that perhaps is not right? What is it that I really want in my heart, to satisfy that? What is it that I feel in my ordinary life that I lack? Lack of control; seeing my thoughts go around and around without any rhyme or reason; unnecessary movements which are useless to me or to anyone else; feelings that I have about things, including a feeling about myself, that I am not so bad: my vanity, self ~~xx~~ love, and pride and things of that kind which all the time come to the foreground; the sin for admittance, the wish for, maybe, someone to love you, maybe to understand your suffering, things of that kind. They are cheap. But they still belong to ordinary life. The accomplishment, that you want to make a good mark seeing certain things, not simply for the reason of wanting to make some money, but because some one will pat you on the shoulder ~~x~~ and say, "Dick, you are not so bad." All of that is quite small. And compared to that what one really ought to become. It will take a long time before I am really convinced that I want to work. The difference between this group and the Wednesday group is that in this group we have to be convinced that we ought to work and that we will not leave it and that we consider it a necessity. In the Wednesday group I am maybe a little bit in between. I am interested. I want to find out something about work, what it means. Maybe I want to use ~~xx~~ it, maybe I do not. When we come to Tuesday, we must know. And one must try to become very honest about that. Work must be, by this time, in this group, a form of life that if I didn't have it, I would really not love. That is, I would almost die. I say almost.

Because that what would remain in existence would be a very simply kind of mechanical person . But something has to be alive in me with which the wish that I want to go towards this, with a sincer and honest urge of finding something like a key to the meaning of my existence. If I have that, then this kind of work, with the tasks I want to do, all have that kind of aim. And I place myself then, you might say, in a certain framework. I place myself then regarding that that what may be my conscience and make a God for for, I take myself in relation to that as if I wish to serve by means of my life. And, in doing that, make my life more worthwhile. Think about this.

Q: I don't understand.

A; You will understand.

Q: I want to ask a question also. Before I ask the question, should I continue with the task?

A: Yes.

Q: The question I want to ask is theoretical and it is partly to satisfy my curiosity. But also when I know, at least in my head, a little bit more when I am going, it helps to re-inforce my desire. And for that reason, I ask the question. For a long time I assumed that once a man was able to be awake all the time, that he would never fall back asleep again because there would not be any need to. There just wouldn't be the desire. And that perhaps because he did use his energy in a state of being awake, that his energy was so properly utilized, that it was not even necessary to fall asleep physically. And then I started to hear you say that a man would only be awake when he wanted to be awake but this would not be all the time. It confused me because I see it as though he would never fall

back asleep and probably wouldn't.

ANSWER: Let me explain it. There are a few people who have lived and are ~~probably~~ living at the the present time who have had what you might call illumination. That is, by some fortunate circumstance whichever way they were constituted, or whatever the ~~random~~ influences were which they have and sometimes in which they have been born and very soon after birth, even if they were five or six or seven years old, already have had an experience of that kind of knowing that they belong to a different world. That in that possibility in their life, there was for themselves a question of being submerged with forces higher than themselves. And they become then in the subsequent ~~period~~ part of their life representations of that form of life. There are some like that, Maharsi was one. And there are certain gurus and certain people who at a very early age have realized it. There are people who have to live a little longer and then sometimes because of a variety of different activities also then there is a moment at which they may see the light, or, as it were, as if God actually smiles on them and helped them. And from that time on, they become permanently conscious beings. Saint Paul was an instance of that. Some of us, I would say all of us, have to have a different kind of role. There are many of us who will try to work. Some of us will reach a certain level. All of us remain for a long time in a period which we call man number four. Man number four simply means that I am interested in work. I try actually to work. I try to overcome the difficulties that I have but the forces of ordinary life are very strong as against the desire that I wish to wake up. And for a long time I will have these difficulties that I will wake

up and at certain moments try to wake up and then immediately everything that belongs to me in my ordinary life as personality, that is, my regular functioning, will again take the place of what first was an attempt of being aware. And I then substitute, without my wish, but nevertheless, again substitute a thought process or a feeling. And I am back again in ordinary life until, for some reason or ~~other~~ other which I can not trace, I have again the thought of work. I convert the thought of work into an attempt ~~of~~ to wake up. And it is then for one moment, two moments, three moments, I remain a little bit more conscious. And again I will fall back. And this will happen for a long long time. Now, the question of permanency. The possible development of man is subject to an octave. He starts. It is a certain note Do that is struck as ~~far~~ far as a certain form of food is concerned, the beginning of soul~~x~~ body. It is because of that that there is a possible effect not only on its one development of Soul, that is, starting with the impressions that are made conscious, but the effect is also on the formation of a certain condition in the octave belonging to the Spiritual Body which is centered around Fa. And also the effect is noticable at the end of the physical body which is Si Do. These are the three different effects of trying to become conscious by means of having impressions made active in oneself. That is, when I try to wake up, then the impressions I receive during that state when I am awake can have this form of energy and flow in three different directions. One is the possible formation for my Soul~~x~~ Body, Do Re Mi. And the ~~other~~ other is to help to bridge that Fa of Do Re Mi of air, to go to Sol La Si. The third is the

lossening up of the bondage of Si Do of my physical body.
~~What does it mean?~~
What does it mean? I am, regarding myself, when I start to question the possibility of my own evolution for the development in which direction I would like to go and I hope that I become a little more harmonious man, I have to start with such questions and then make an attempt of putting to practise that what I know in the form of: This is the way. This is the only way. This is the ladder. This is what is meant by the system. I now convert that what I know into an actuality of an experience with my wish to do. And, as a result, a certain form of energy is formed in me which is useful for the possibility of these three different directions. As soon as I overbridge Fa of the second body, I reach a state of permanency. But the permanency is not accomplished unless I have So La Si completed. It runs parallel to the Do Re Mi of the third body. It is a rather long process. I have explained it once; that is; observation, participation, experimentation. The complimentary part in So La Si is my feeling center being developed in a form of being able to judge about relative values of emotions. But I reach it by means of active impressions, trying to remain awake. Sol La Si of the second body is permanent. It means it will not fall back again ^{on} ~~the~~ the Do Re Mi of its own scale. Do Re Mi of the third body is not permanent. It only can become permanent when Sol La Si of the third body can be formed. All of this is necessary for the formation of man from what he is now to a more harmonious state. Now, when I say that a person is not as yet permanent, it means that at any one time he can go back to ...

that he has worked and it has not fulfilled its particular function because it did not overbridge the Fa of the second body. And even if it overbridged it may not have had enough energy to form Sol La So of that particular body. When I am in Sol La Si regarding my emotions I have become a permanent man. Regarding my intellectual capacity, I am still quite impermanent. It means that in my mind I can still be persuaded that perhaps the method is not the right kind and that perhaps there is something else like Zen or Subud or something of that kind which perhaps can give me a quick solution. Or perhaps there are certain drugs or chemicals that can help me to even go a little bit faster than I now can manage. ~~Or~~ I still have a belief that some day I will find something that I hope to find this way but for which I now do not have enough patience. All of that comes in. And this question is divided. I can become permanent regarding my physical body if I become freer from it. That is, the physical body has certain requirements. By means of work I can become free from the requirements of my body. I can do with, let's say, less sleep. I can do with less desire to satisfy the so-called needs of my physical body. I can get past the point of not wanting candy. I can get past the point of not wanting to eat too much. I can get past the point of not wanting to have people around with whom I can talk. I can get past the point of not looking at myself and wishing to be respected. I can get past the point of losing all forms of self love and vanity. This is what I call the physical state in which I could be, as becoming free from that what I am. And that is what I am mostly. Regarding my emotions, I become permanent when I can actually feel and keep my feelings at any one time. That is, it is there, It does not mean that it is

apparent. But, at any one time when it is needed, it is there. And, in such cases I have compared it to a telephone that I can use at any one time. It is always there. But it does not mean that I hang on the telephone all the time. When is it necessary? When a situation demands that I have towards that situation a certain form, posture, manifestation, ability to judge or act. That is, if I am in that state that whatever the conditions are that will confront me, that I will know what to do, what to feel, and what to think. But that does not mean that I am constantly in that kind of a state where that is demanded of me. I may sit quiet for many many hours without making any appearance in my manifestation of being conscious. At the same time, I am within myself. And, at any one time when it is ~~needed~~ necessary and the manifestation could become a necessity, I will then manifest in accordance with my conscious state which is within me. You see, one has to take this really a little bit more, with much more freedom. I try to work. I try to wake up. I try to, and I know and I realize ~~th~~ that only at certain moments I can be awake. I know this because I am not a fool. And I know that every time that I try to make the effort to be awake, that after a little while that I have lost it. And I come to the realization that I have lost it when I start to think about it and I see that I am asleep again. So I know how difficult it is. And therefore the conclusion is that since I want to wake up once, I will say I have to be awake all the time. But it is a question in my manifestation to show that I am awake. And who can judge that I am not awake when I am not manifesting then only having a body which simply sits and can be relaxed. Do you understand that? It is rather difficult, I must say.

QUESTION: What I want to say, upon completion of Sol La Si of the second body, is a man permanently awake?

A: No, only emotionally.

Q: I mean, is he, let's say....

A: He has a taste of awakeness.

Q: Let me put that in another way. Does he have a permanent state of consciousness?

A: No. He has a permanent state of feeling, of emotion. He has a permanent state of having towards work a constant wish. It is that state that I ~~am~~ mean when I talk about Tuesday group. It does not mean that one understands. It does not mean that one is permanent but that one sees in the possibility of work the accomplishment for the fulfillment of Sol La Si of intellectual body.

Q: One more question. Then I am to assume that man number five is also not permanently awake.

A: Four and five belong to the emotional body, six and seven belong to the intellectual body. Five is permanent regarding four. Seven is permanent regarding six. Alright? Now we have had enough theory. How about it Roy? Some practical advice?

QUESTION: (Roy Wilds) I would like a task.

ANSWER: You have had one, haven't you Roy?

Q: It was so long ago that I actually don't remember what it was.

A: Good Roy. For one hour, if you talk to someone, try to change your voice. You are very much bound up by the way you express yourself. It has to be in a certain way otherwise you do not feel at home. Make an attempt to speak differently; faster for one thing, enunciate, emphasize words in a different

way from your usual structure of your voice. You understand what I mean?

Q: ??

A: Speak differently now.

Q: ??

A: Something like that. A little more even.

Q:??

A: Yes. Now that you put to practice for one hour each day. If you happen to talk to someone and I hope you have an argument. Roy, what is necessary every once in a while is to get out of your shell. You have a shell. You keep that. It is protecting you. You do not feel at home when you are outside of it. Still you ought to venture outside a little bit; to be just a little different. And we start with the voice because you can manage that. It is within your means. If I asked you to do the same thing with your posture or with a thought process, it would be much more difficult. But the voice can be manipulated. You can have a tremendous modulation with a voice. You have the possibility of a change in timbre. You have a possibility of a change in rhythm. You have a possibility of a change in volume. You can have a possibility of a change in taking out certain vibrations. Speak in your throat. Speak in front of your mouth; things of that kind. It may sound to some one else a little idiotic but what do you care about that?

Q: ??

A: Good. We do it now for one week. And let me know next week. For one hour.

Q: Continuously?

A: For one hour as much as you can do. For one hour you devote it, the holy hour of the day. It is like a sacred hour.

Q: ??

A: Yes, I hope. I hope you make that situation or, ratherm do not apply it when you know you are not going to speak. Your adventurousness really has to come first. So you plunge right in. Argue; at luch maybe. You know? When you have lunch with a friend, maybe a friend you want to impress. A very good opportunity. You either fail or you are made one hundred per cent. Aright? Good.

QUESTION: (Trudy Bartel) Isn't this also a chance for us to help Roy?

ANSWER: Yes, it is a chnace for everybody to help everybody. Whatever we talk about that could be useful for oneself, whatever we discuss, whatever there is that us given as a task, everybody has, not only a right, but an obligation to remember that task and to help such a perosn un fulfilling that task. You know, we are not at all as yet working as a group. We are working as individuals who happen to come together and we have a little bit of solidarity. But many times I have suggested ~~th~~ that one draws in someone else for the sake of work. Like making telephone calls to one person each day, and so forth. Where is Robert Viespi? "e is not here.

Q: That is just it. Robert Viespi had a task to call people. So, one morning, quite early, I called him. I thought that might help him as well as it helped me for this aim.

A: Did it?

Q: It helped me.

A: Did it help him?

Q: It got him out of bed. He said he would not go back to sleep again and I thought that was helping him in the right way.

And I thought maybe we could help Roy.

A: We can. Of course we can. The only thing is that both parties have to understand it. If you get it in your mind to start helping me and you may strike me at a moment when I do not want to be helped. You know, it is rather difficult. Only if I am constantly in that state where I will welcome all kind of help from all kind of sources, then, if you happen to call, I immediately will say, "Thank you." But it does not change the principle. It means that we ought to be in that kind of state that if anyone, by whatever means, tries to help us, we see it as a wish to help and we do not see it differently. We must not judge it from the standpoint where I am and then that I will criticize whoever gets me out of bed. And I will curse him first and then say thank you. I will have to say, "Thank you" and then, afterwards say, "But you know, you got me out of bed."

Q: But it worked out all right.

A: It can work out alright but if it works the wrong way, it works just the opposite. It can create in me such a hate. When I wish to work I am serious and honest, and I know that at certain times I cannot work. And I know then if someone else says, "Why don't you work?", I feel like hitting him. Because the other person doesn't know why it is that I cannot work. I may even not know myself than only to the extent that I realize that I wish I could work but, somehow or other, I cannot do it. And there are many times like that; that I have towards work an honest feeling that I want to. And I say to myself intellectually, I say, "I ought to be able". And I try and I cannot do it. And for some reason or other, either the sun is not shining or the rain is interfering or something.

worries me keeps on intruding and whatever it may be. But it does not mean that I, in principle, am not wishing to work. And then, to be reminded by someone else, I will say, "Mind your own business." But when I wish, when I wish to be helped, when I can be in that state, any kind of help from anyone would be extremely helpful. And this is what we have to try to make: If someone in the group, I think of them as a possibility for themselves that they are now maybe making an attempt to wake up. If I can keep this thought and then when I answer a telephone, hoping that someone will be there and people, who because of that voice will remind me. I will then answer the telephone in an entirely different way. And if that is like a general task, if I have that kind of feeling for me, let's call it, ~~for~~ co-workers; if we all work, then it could become a group. Otherwise it is simply a combination of a few people who get together once in a while and sometimes also during the week see each other; and then are very nice and amiable and also understanding, but not as yet sufficiently active in trying to create conditions for each other. You see, what you bring up is absolutely right.

Q: I know from my experience every time I have received a call, if I was asleep at that moment, it was a call for me and it had an impact.

A: Good. Now let's hope everyone has the same kind of attitude. You see Tandy, this is all we can wish. I am quite certain that if we remember ourselves, if we realize that we have to face the same kind of problems, all of us, and that when we come together we think about that, and about the aim. And the aim is not only the aim of my existence but the aim of everyone's

existence. And that it is necessary to help each other so that when I am asleep someone else can wake me up and because of that that there is always someone who is awake. It can be in a group. And because of that awakesness, someone else will wake up and then maybe the first one can fall asleep a little. You see, we all have a function. We can not all be awake and we cannot all be asleep and we cannot all be awake in the same way. And we cannot be awake at the same time. But if we could see it as something that is necessary, like a special occasion. We have done it once in a while, in a small group, of fulfilling a certain task continuously. We once read Beelzebub continuously, twenty four hours a day, regardless; with assigning certain sections to certain people who would take over for a two hour period to read. And it was a tremendous impact to know that for five weeks, Beelzebub was being read by one of us, some where, during the night, during the day; regardless wherever that person was. The task was to read for two hours and then someone else would take over and read for two hours. We got such a great deal out of that. That was like work. ~~Th~~ That was like considering each other regarding work. It is considering oneself in all humility, unable but being able because of others, then to help. With this attitude, of course, one can phone any time, day or night. But how much is there of that? And still, if we know that unless we do something of that kind, we will always lose out. If we do not realize that it is necessary for all of us to work ~~together~~ for our own salvation, if we do not realize that, then we will be like sheep and we will be slaughtered and nothing will be left. If at each time you could think about it. And I say to myself, Which way do I wish to go? To the moon or to the sun? For me

it is that kind of a question. And if I have that choice and I know that when someone phones of I meet someone and we are both going to the moon, it is a terrible thing. But this is the solidarity of a group and the possibility of a group and something to work towards. All of us wishing, not now, not only now, but tomorrow morning and tomorrow evening and when we think of each other in that kind of kindness, you might say, that kind of understanding, that kind of wishing to help each other, and, on that, helping ourselves; and with this, creating among us something that is, let's hope, ~~be~~ of a little bit more permanent value, that we can count on, that we, in moments when we need it, that we can pray towards that. It could become exactly that what is now God outside of us being within. When two or three gather together in my name. What is the meaning? It is that I ... two or three of my venters ~~x~~ are gathered in the name of Christ. If I can make two centers work harmoniously, I am past half. If I can make three, I become an entity. If I can remember this when I phone someone else and though comes to me and I happen to think about so and so and I see a name and I visualize the person and I see that person. I see that person in a group, maybe, I see him somewhere else, maybe I have had other kind of relationships of some kind in certain conditions where I remember so and so and the name conjures, what I experience? What do I experience? A feeling of hate? Not as strong as hate, maybe a feeling of neutrality, a feeling of: I don't care. A feeling I really do not like him. And I do not know why he is in the group, and things of that kind. They belong to our ordinary life. And we are in every way still in ordinary life subject to a variety of different conditions which must effect us and in

which we remain so-called human. And I have my likes ~~and dislikes~~ and dislikes and I cannot help it because that is the way I was brought up and that is the way I was taught. And, therefore, I say I cannot be friends with him. If it does not exclude to be able to work with him, even if they are my enemies, If I work, I will not be an enemy. I will see them for whatever ~~that is what they are~~ they are; their shortcomings, so are mine, and their inabilities, so are mine, and whatever they are, that is what I am. But we have one common aim, to try to wake up out of this damn dream or personal relationships where we like and dislike just as it happens to come. If there is something like a guide, something that I wish, something that I believe in, something that is sacred to me, something that I really believe in to such an extent that it ought to exist, that it must exist because that ^{would} ~~that~~ be the purpose of living creatures fulfilling their part here in ~~the~~ order to reach to a different level. If I can see that, I am, even if I ... how will I say, ... I am interested in atomic structure. And I see now scientifically that I can split that up and that I can gain a tremendous amount of energy because of it. Simply because an atom is as complete as an atom can be. It has fulfilled its function of being an atom. That is, made up of electrons and protons and nucleus and so forth. It is like a solar system. It is like a cosmic arrangement. And it is complete. And in it there are forces which hold them together in that way. And, by some hook or by crook, man, ~~man~~ fortunately or unfortunately, split it up. And there they have the hydrogen bomb and perhaps (...?) the possibility of using energy which is far superior to any form

on Earth. How do I look at myself? Am I, in myself, complete as a cosmic structure? Or do I still have to work? Man, as such, is an incomplete atom. Therefore, he has no strength. But if man could develop in accordance with second body and third body,^{he} would be a complete cosmic scale. He would be, with the three bodies, also according to type, he would be there, united. That is, the uniting of the three bodies into one would become God. Then that as such could be split in its original functions and furnish energy by ~~xxxxx~~ which one could go to the sun. So I look at this as a possibility of a group in which each person has a certain function to fulfill. And it is a task on the part of all of us to find out which place we occupy in a group and how can I function in a group. I cannot be everything. And no one is expected to be what someone else is supposed to be. Everyone has a place. And that place must be fulfilled. And only then, in the understanding of what is the place of each person in a group, large or small, it doesn't matter, but to leave to each other the place where they belong and to help maintain that place in where they are and not to think that we all have to be alike and we all have to be kind and we all have to be considerate. But to make allowances for some cannot be considerate and fulfill that function. So that the totality of a group has life and is not dead. That not all of us have to sit with holy faces. We are not in a group in church. We are in a group with everything we bring. We are part of humanity, ready to ~~in~~ go out in life and remember ourselves. And, unless we find in this group life, it is not worth it. I can go to an ivory tower and sit and study and do whatever I

I like and enjoy myself. And what kind of a man would I be? Here is the chance; in this where we can, more or less understand each other. And we need not be ashamed of what we are. But, supposing I am constantly the angry man. Then that is my function. And with that I can come to a group and with that I can wake up. That after~~wards~~^{when} some time/a group becomes more solidified because of such solidarity, then, of course, everything will fulfill its function and will be seen in relation to the whole. Then I will judge a group/^{not}by the individual members but ~~by~~ I will judge a group by the totality of the sphere. That is different. But, in the beginning, when is growing, when one is trying to evolve, one must make allowances for every person being at the proper place wherever they are. And if they do not belong there, they, if they work, will move to the proper place. One must look at it much wider, in a much wider sense. One must not wish for friends among a group. One must wish for honesty. One must wish for a certain form of consideration and to leave each other in their own way, as honestly as they can be regarding their work and whatever their understanding is. And never to impose anything on anyone else unless asked. I can not simply say, "Wake up" when the other is not ready. But when I say, "Help me," I wish to wake up," then be ready to help. You see, it is the other way. I would wait until some one calls me. Maybe when that person may need help, which I, at that moment, could give, and sometimes if I wish, if I wish to call up someone, something has to be in my voice by means of where the other is immediately reminded. And then one can exchange. There are two ways, of course. I would not say that one is better than the other but it flows out of the possibility of really working together for a common aim.

And in that, maybe we have some projects. Maybe we see each other a little more often than only once or twice a week. In that, maybe in physical work, in ordinary working together like at an index, like something of that kind which helps us to remind ourselves to remember; maybe then we can find a certain solidarity. Whatever we can do, for this week, for next week, for another week is to see each other as we are and to try to understand each other a little bit more and really to make that kind of an allowance and to understand that a person must be what he is at the present time. And that many of us can not help being what we are and to accept ourselves in what we are now. I accept myself, if I can, impartially. And I accept that what I am because I was not responsible for that what made me. And none of us is responsible in that way. And if I wish to work and I work on myself, then I also work, in that way, on others. And I will accept whatever they are, the way they are. And by means of being, myself, being, I will make them wake up because they cannot help it. You see, if I am, they must be. Think about it. Keep it in mind. Work with it this week. try to see what you can apply, what you can remember. Try to remember your aim. It is your aim. It is all our aim. It is because we all die; slowly sometimes, sometimes all at once. Nevertheless, it is our life. We are responsible. We live it. We take it. We accept it. We now do with it whatever we can. And time is short. Do not fool yourself. That is why there is no vacation. That is why this week we meet. There is not let up on work. Every day I must, some how or other, I must remember. I wish to remember, because it becomes as if... It is the same like air which is a necessity for my life. Impressions, if

made conscious can become that form of food which I know I must have in order to overcome ~~Sh~~ Do of myself, ~~Pa~~ of my Spiritual Body and the beginning of Do of intellectual possibilities of growth with which I ultimately hope to understand whatever is the meaning and the place of myself in life as a whole. And, for myself, to find an answer to the questions that are within one. Let's try to work, sincerely, simply, as well as we can; helping each other if we can; reminding each other; praying, in that way for each other and for oneself. To try to live as we really should live. And as we can live in freedom.

He who loves can work.

He who works has a possibility of a being.

He who has being is.

It is the meaning of that what is written on the wall. It is written in a language which was used at the Priore in the Study Hall. The sayings that we all know, or know something about, were written by Salzmann in that kind of form. And the kind of lettering that looks very much like Persian lettering and that what I just now said, is the meaning of that what is there. It is something that you can remember. And it is very good. It is really the quintessence of work and of life as it should be. And maybe now when you see it, and when you come into this room, maybe you are reminded of that kind of thing. This is within one's heart. And it can then become a light in one's head. I hope you work. I hope you can. Goodnight everybody.